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The Protestant Review

Volume XXXIV, Number 2
February, 1917

TO THE FRIENDS OF CHRIST'S MISSION.

The Trustees take pleasure in announcing that they have selected Mr. Andrew Jameson to be Executive Secretary of the Mission and that he will enter upon his duties on March 1st. Mr. Jameson will move with his family into the apartment in the Mission House, will have charge of the office and in every way possible will assist the Director in his work. We are happy thus to strengthen the Mission force, for this will make possible more prompt attention to the work of the office.

Mr. Eriksen has done much in the few months of his service as Director, in spite of a distressing illness, to build up the services at the Mission. Friends have rallied to his support most beautifully, and have provided funds for the thorough renovation of the chapel and the living rooms. At both the Thursday evening and the Sunday afternoon meetings the chapel is filled to its capacity, and many are the evidences of God's blessing on the work.

We regret that Mr. Eriksen's illness, coming in the midst of pressing duties, has prevented him from preparing the first of the promised series of articles. One, however, will be ready for the March number.

We trust that all friends of the Mission will be lenient in view of the delay in the issue of the January number of THE PROTESTANT REVIEW. With increased office force, we hope to succeed in issuing the magazine regularly before the 15th of each month.

We confidently anticipate that all the friends of Christ's Mission will rally to its support. Just at this time it needs new friends and an increased supply of the sinews of war. A few friends in Great Britain have felt constrained, by reason of the war, to withhold their support for a time. But they assure us

(Concluded on third page of cover.)

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The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

Vol. XXXIV FEBRUARY, 1917 No. 2

EDITORIAL NOTES

A STRIKING CONTRAST.

Our readers may be interested in contrasting the spirit of one of the bishops of Rome of the sixth century with the arrogant claims of the papacy in later times, as seen in the quotations which follow:

Letter from Gregory I., Bishop of Rome in the sixth century, to John, Bishop of Constantinople, on the subject of the title of Universal Bishop, which the latter took to himself:

". . . By what audacity do you presume to seize on a new title, which may scandalize all the brethren? I am the more astonished at this, as, before attaining to the episcopate, you seemed to avoid it. Now you have obtained it, you seem inclined to exercise your power as if you had sought it with ardor and ambition. You called yourself unworthy of being a bishop, and having become one, you aspire, contemptuously overlooking your brethren, to be called the only bishop. . . . Before probing a wound, it should be touched with a gentle hand; I pray you, then, I entreat you, with all possible mildness, to set yourself in opposition to those who flatter you, and would give you this erroneous name: do not consent to be decorated by this lofty, yet ridiculous title. . . . Consider, I conjure you, that by this rash presumption the peace of the holy Church is troubled. . . . You will become greater if you reject the usurpation of a title at once lofty and absurd. . . . My very dear brother, love humility with all your heart; it is humility which maintains concord between all the brethren, and the unity of the holy universal Church. To seize upon this impious title is to imitate him who, scorning the legions of angels created to partake of his glory, attempted so to elevate himself that he might be subject to none, that he might rule over all; who said in

his heart, 'I will ascend unto Heaven, I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds, I will be like the Most High.' (Isaiah 14: 13.)

"And what are your brethren, the bishops of the universal Church, but stars of heaven—they whose lives and preaching shine in the midst of the sins and fallacies of men, as the stars in the midst of the shades of night? In desiring to place yourself above them by a lofty title—in making their names sink into nothing before yours—what else do you say than, 'I will mount up to heaven; I will establish my throne above the stars on high'? Are not all the bishops the clouds of heaven? Do they not send forth the refreshing showers of preaching? Do they not shine forth by the light of their good works? In despising them—in seeking to make them subservient to you—are you not saying, with the ancient enemy of all good, 'I will ascend up into Heaven; I will establish my throne above the stars'?

"In looking on these things, I cannot retain my tears; I fear the secret judgments of God; I cannot repress the groans of my heart, when I reflect that a man as pious, as moderate, as humble as you used to be, seduced by his intimate associates, has carried his arrogance so far as to imitate him who, for having presumed to wish to make himself like God, has lost his favor forever—who, having sought vainglory, lost eternal felicity. Peter, the first of the apostles and a member of the holy universal Church; Paul, Andrew, John, what were they but heads of individual churches? Nevertheless, they were all members of the Church, under one single head. And, to sum up all in a few words, the saints before the law, the saints under the law, the saints under grace—all who have contributed to form the Kingdom of the Lord—have been established members of the Church, and not one of them has ever sought to call himself *universal.*

"Let your holiness acknowledge how far you have been carried away by pride—you, who have sought to arrogate to yourself a title which no really holy man has ever had the presumption to assume.

"What will you say, my dear brother—what will you say at the great Day of Judgment to come—you, who aspire to be

called in this world, not only pope (father), but universal pope? Repulse this perfidious suggestion. 'It must needs be that offences come, but woe to that man by whom the offence cometh!' (Matt. 18: 7.)

"Behold, on account of this ostentatious and criminal title, the Church is divided, the minds of the brethren scandalized. Do you not remember what is said in the word of truth? 'Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea'? (Matt. 18: 6.) Again, is it not written, 'Charity doth not behave itself unseemly; seeketh not her own'? (1 Cor. 13: 5). 'Be kindly affectionate one to another.' (Rom. 12: 10.) And you—you would snatch for yourself alone an honor which belongs to all!

"I have been moved to give you these warnings by the attachment I feel for you; I pray the Almighty God to make them take effect in you. The tears which this affair has caused me to shed are not against you, they are for you. But, notwithstanding all the affection I bear you, I cannot place you—you, nor anyone whatsoever—above the precepts of the Gospel, the institutions of the councils and the interest of the brethren."

This letter, from which, on account of its great length, we have only made extracts, may be found in the works of Gregory I., vol. II, book 6, letter 18, pp. 741-746. Paris, Rigaud, 1705.

Since that period, how have the bishops of Rome changed their sentiments!

"Behold yon procession which advances between lines of soldiers clad in the most brilliant uniforms! First come equerries, attorneys, private chaplains, advocates of the consistory, chamberlains of honor, chanters of the chapel, clerks of the chamber, auditors of the court of justice, a great penitentiary, a regent of the chancery, computed referendaries, dataries, registrars, abbreviators, prefects, accountants, knights; gentlemen, among whom are those who place the dishes on the table, the squire of the table, and the cupbearer; other officers of the household; intendants, officers of honor, physicians, surgeons, librarians, couriers, keepers of the archives, inspectors, interpreters, grand vicars, cardinals, princes, kings; then officers of

the Swiss guard, then the conservators, the senator, the governor and the two first masters of ceremonies.

"Behold now a man clothed in the most splendid garb, seated on a chair that is carried by twelve squires dressed in red; above his head is a canopy snpported by eight functionaries, while two servants fan him with enormous fans made of peacocks' feathers. Then behold the dean of the tribunal, the auditor of the chamber, the treasurer, the majordomo, the notaries of honor, and, lastly, the chiefs of the religious orders, one wearing a brown robe, having a long beard and only sandals on his feet; another having his head entirely shaven, clad in a white robe, with white stockings, and shoes of varnished leather, and the rest being in costumes more or less strange and fantastical.

"The procession is closed by a detachment of the noble guard, composed of young men, chosen from the greatest families of Rome, and whose uniform is of a magnificence that scarcely could be equaled.

"Q. Have you been describing the monarch of one of those fabulous empires, the wonders of which are told to children?

"A. No. It is a reality.

"Q. Who, then, is this man, surrounded with such prodigious pomp?

"A. It is a man of whom his theologians say that he is 'holy, blessed, the sovereign pontiff, the universal pope.' ("Act of Don. of the Emp. Const." Although this act has been proved to be a falsity, it still figures in the "Collection of Councils," vol. II, p. 132. Paris, 1644.) It is a man who 'is above the regular authorities, who has been called *God* by Constantine, and who, in such an elevated station, cannot be judged by men." ("Decret. of Gratian," distinct. 96, can. *Salis evidenter.*) It is a man 'whose faults cannot be noticed on earth, even if it were known that he neglected his own salvation and that of his brethren, that he was lax in his conduct, concealing good, and leading men into the slavery of evil; because having been elevated to judge all others, he ought not to be judged himself by anyone, unless he were to depart from the faith.' (Distinct. 40, can. *Si Papa.*) It is a man who holds on earth not merely the place of a mortal, but of a God . . . who can make something out of nothing, who can render anything valid, because his will is law, and none

can say to him, 'Why doest thou this?' for he can dispose of right and make injustice become justice.' "Decret. Greg. IX.," lib. I, tit. 7, can. *Quanto personam,* and Comment.) It is a man that, were he 'to err so far as to command vicious and interdict virtuous practises, the Church would be obliged to believe that vice was good and virtue bad, if it did not wish to sin against conscience.' (Bellarmine, "On the Pontificato," book IV., chap. 5.) It is a man of whom it is said 'that he can do all that is necessary to make souls enter into Paradise; that he can set at naught all the obstacles which the world and the devil, with their united force and all their craft, can oppose.' (Bellarmine. "Reply to the Treatise of the Validity of Censures," by Gesson.) To this man, 'even monarchs from whatever distance they may perceive him, must uncover their heads, and kneel to salute him; on approaching his throne they must devoutly kiss his feet; they must hold his stirrup while he mounts on horseback, and then lead his horse a few paces by the bridle.' (Cæremon. Rom. Eccles.," lib. I.) It is a man who suffers himself to be addressed in the midst of a numerous assemblage thus—'Ordain that we shall never lose the spirit, the life and the salvation that thou hast granted us; thou art the pastor, the physician, the pilot, the patron ; thou art a God upon earth. . . . Behold the Lion of the tribe of Judah cometh, the seed of David! Behold him who has arisen to be a saviour, who will deliver the people from the hands of the destroyer! O blessed one! we have waited for thee as a saviour; take up thy shield and thy sword, and come to our defense.' (Fifth Council of Lat., sess. 4 and 6, "Harangues to Pope Leo X." It is a man who, at the head of the instructions which he gives to the ambassadors whom he sends to Constantinople in 1423, assumes the titles of 'holy and blessed, arbiter of Heaven, and master upon earth, successor of St. Peter, Christ of the Lord, father of kings, light of the world, etc.' (Martin V., "Instructions to His Nuncios.") It is a man who, on the day of his election, is placed on the very altar where it is believed that God dwells, and the greatest upon earth come to prostrate themselves before him and kiss his feet.

"Q. And by what name is this man known, if indeed he be a man?

"A. He is a man undoubtedly. He was once called Ser-

gius III., and a celebrated historian says that he was the slave of every vice, the most criminal of mankind (*Hominem vitiorum omnium servum, facinerossimum omniumi*). Baronius, "Annal.," ann. 908.

"The name of John VII. or VIII. was once bestowed on him when, instead of being a man, the person who bore that name was said to be a woman, of whom the most scandalous tales are told.

"Another time he was called John XIV.; and he is represented as a man stained with the most disgraceful vices from his youth upward; he was accused in the full council at Rome, in presence of the Emperor Otho, of unheard-of cruelties (*Homo ab adolescentia omnibus probris ac turpitudine contaminatus*). Platina, in ej. vita.

"He was called Gregory V., and *he* caused his rival to perish amid frightful torments, as well as Crescentius, governor of Rome, who had dared for a moment to question his authority.

"He bore the name of Benedict IX., and ascended the pontifical chair at twelve years of age; he made himself remarkable by an excess of depravity which surpasses all belief.

"He was called Alexander VI., and this name has become synonymous with all that is most monstrous and most extravagant in crime.

"Enough—it is loathsome to dwell on these examples! We shall finish the unpleasant task by two quotations.

"This age has been unfortunate, in so far that in 150 years nearly fifty popes have cast off the virtue of their ancestors, being rather apostates or apostatizing, than apostolical." (Genebrardus, "Chronicl., lib. IV, ann. 901.)

"How hideous was the aspect of the Roman Church under the dominion of the most infamous courtesans (the two Theodoras, and Marozia, daughter of the one and mother of the other), who disposed of sees at their pleasure, who created bishops and, what was most horrible and most abominable, who placed their lovers in the chair of St. Peter!' (Baronius, "Annal.," vol. IX., ann. 912.)

"We shall now leave it to our readers to decide some questions.

"1st. If Peter was the chief and the prince of his colleagues in the apostleship?

"2d. If it be probable that he was bishop of Rome?

"3d. If, consequently, the bishop of Rome is his successor, and in what?

"4th. If, above all, he professes the same doctrine as St. Peter? for the succession is in the doctrine, not in the mere person.

"5th. If there has not been a great many popes who were ministers of Satan, rather than ministers of Jesus Christ? And, in case they should reply that these wicked popes did not teach errors, if a church, as well as the individuals who compose it, may not perish by sinfulness?

"6th. In the Spring of 1844 the pope borrowed a large sum to purchase arms and to recruit the regiments of his Swiss Guard; to what part of his apostolic functions does this appertain?"

PRESIDENT WILSON AND PAPAL DIGNITARIES.

The pope's "Morning Star" again calls attention to some things that must cause widespread consternation and alarm. On its editorial page of October 28th we are told that the President of the United States has actually refused to receive the Most Reverend John Bonzano, Apostolic Delegate and several other things; but merely permitted the said John to hold audience with his private secretary.

And that is not all. On another occasion when Cardinal Gibbons made one of his numerous incursions into the office of the national Executive, he was addressed as Mr. Gibbons, *thus insulting the Church.*

Just think of a President so wanting in respect for this aggression of mountebanks! The ship of state is rushing on the breakers. Calamity is not more than a hawser's length ahead. Pass the life preservers, and everybody to the boats!

What is the use of mystic monkeyshines if gentlemen of the red headgear can be *"mistered" by a mere President of the United States?* This President must entertain the heretical idea that nothing outranks an American citizen. He should be disciplined; and will be if the "Morning Star" can shine long enough.

THE BIBLE AS A BOOK OF DEVOTION

BY JAMES FREEMAN JENNESS, PH.D.

> And that the Scriptures, though not everywhere
> Free from corruption, or entire, or clear,
> Are uncorrupt, sufficient, clear, entire
> In all things which our needful faith require.
>
> —Dryden.

II.

"God somehow doesn't seem real to me." With these words a college student in his senior year expressed the difficulty which he experienced in trying to become a Christian. He had come to the conclusion that he ought to be a Christian. It was the proper thing for him to do. His education was nearly completed. Soon he was to go out into the active life of the world. He wanted to take from the start the place which he ought to fill in the community in which he was to make his home. He was anxious to justfy the expenditure of money, and of choicer treasure than money can buy, which had been made to secure his equipment for life. In order to make good in the light of the privileges which had been his in a Christian home and in a Christian college, he must be a Christian man.

So he reasoned. But when he came to the study to talk the matter over with his pastor he had not succeeded in accomplishing the thing he wanted to do. He was willing to do everything which the pastor suggested. But there was still the fundamental difficulty which he expressed when he said, "God somehow doesn't seem real to me."

A few weeks before this interview a young lady, a member of the same class in college, came to counsel with her pastor about the work she was trying to do. She had been a professing Christian for a number of years. She had held important offices in Christian organizations. Recently she had read a book on personal work. She had come to feel that she ought to be a personal worker among her fellow students. She had honestly tried to talk with two or three of the girls in her class on the subject of their personal relation to Christ. Every such attempt had resulted disastrously. She was wise enough to know that there was trouble somewhere, and that it was probably in her. She touched the tender spot in her own experience when she said,

"If I could only make God seem real to me I think I could talk with the girls and make them see as I do."

This pastor had nothing harsh to say to his young people to whom God did not seem real. He had found that the way to deal with those to whom God does not seem real, or those to whom doubts of any kind have come, is not to say unkind things to them or about them.

When Thomas doubted the story of his Lord's resurrection, Jesus gave him a chance to know that it was really He. "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." Ever afterward his risen Lord was very real to Thomas.

This pastor longed to make God real to his young people. A little questioning brought out the fact that in each case the Bible had been for a long time a neglected book. There had been no serious attempt to study it systematically, or to read it regularly. They had not lived in its atmosphere. No wonder that the great Personality about whom it was written had ceased to seem real. The prescription which proved to be the cure for the spiritual trouble of each was the devotional study of the Bible.

One who really lives in the atmosphere created by the men who wrote the Bible need never complain that God does not seem real. These men spoke and wrote and lived as though they realized the fulfillment of Jehovah's promise, "And I will walk among you, and will be your God."

If the Bible were a book written in the throne-room of the heavens and handed down to men in its completed form, or even a book in the writing of which men were but the uncomprehending amanuenses of the Holy Spirit—we might regard it as worthy to be purchased in an expensive binding as an ornament for the parlor table, or as a thing to be placed in some shrine—too sacred for sinful hands to touch.

But not so was the manner of its coming. Without denying the inspiration of the Holy Spirit, or for the moment pausing to define it, we know that human brains and human hearts, as well as human hands, were employed in the making of the Bible. The men who wrote the books of the Bible have wrought into them the story of their own experience with the things of God, described the visions which their own eyes had seen, and told

the things which their own ears had heard. Into the very warp and woof of all his work each has woven the peculiarities of his own personality. Their humanness is everywhere apparent, but in their thought God is very real. The chief value of the Bible lies in the fact that it is God's revelation of Himself through the experiences in thought and life of the men who were nearest to Him in many centuries of history.

The writers of the Bible are not concerned about proving the existence of God. From the "In the beginning God" with which the writer of the book of Genesis opens his account of the creation, to the "Even so, come, Lord Jesus" in the closing chapter of the Revelation of St. John, the fact of God is everywhere taken for granted.

To some this may seem a serious oversight. Here are all these stories about God—what He did and what He said—and not a single attempt to prove that God is. So some have reasoned; and men who have lived in the realm of speculative thought have been busy through the centuries with the attempt to supplement the Bible or to bridge over what they feel to be a serious chasm in its construction. Much of the highest endeavor of philosopher and theologian has been centered upon this great purpose, to prove that God is.

In the esoteric circles of the intellectually inclined the results which have been thus obtained are of inestimable worth. Much of value also has been wrought into the foundation of the thought and belief of the average person. But to the common man and woman the formal pronouncements of philosophy and theology are not the things which make God real.

How would you be assured that mother is real? By the ontological argument? Then "the real objective existence of (mother) is necessarily involved in the existence of the very idea of (mother)." How much of mother-consciousness and mother-comfort do you get out of that? Or, take the teleological argument, the argument from design. Here is a child. Reason the mother, a being with certain qualities and characteristics as the necessary antetype of the child. Does this bring all that your heart craves and expects from the highest concept of mother?

No! If you wish to be sure that there is such a being as

mother, put yourself in company with those who know her. Go where mother is. Look into her face. Hear her speak. See her smile. Then you will know that mother is.

So if you would know that God is, depend not upon the arguments of philosophy and theology. Go where the people are who know Him. Breathe the atmosphere that has been created by the people who are close to Him. Soon you will find yourself looking into His face, listening to His words and warming your heart in His smile. Then you will know that God is.

Does God not seem real to you? Go to the Book. See Him busy in the making of the world; bringing order out of disorder, cosmos out of chaos, the universe out of the star-dust gathered from the infinite spaces, man out of the dust of the earth. See Him in those early days of human history. How near He was, even coming in the cool of the day to walk and talk with those whom He had created.

Join yourself to the company of the patriarchs who lived in an atmosphere of simple faith in His providence, to whom He spoke out of the burning bush, in the visions of the night, in the voice of the thunder, in the logic of events, by the still small voice of the inner consciousness.

Listen to the music of the poets as they rehearse the providence of God over Israel in the olden time, recount their present experience of His keeping power and express strong confidence in Him for all the years to come.

A PROTEST AGAINST WAR SHRINES

Certain newspapers which have thrived on a series of sensations since the war began are now promoting wayside shrines, to be placed in public thoroughfares in town and country, and the scheme naturally appeals to those who favor Roman Catholic customs and superstitions. We give place to none in our regard for the heroic men who are offering their lives for home and fatherland, and deeply sympathize with the desire to remember the men who will never return to their sorrowing families. The placing in some conspicuous position of a framed list of those who have gone from the particular locality is quite a harmless, and possibly a worthy, desire, as is the tabulating of a "Roll of Honor" in the vestibules of churches, etc., but let us beware lest, while our men are sacrificing themselves for the land they love, we at home are not selling our birthright to a Romanizing invasion which would rob us of that which is dearer than life—our Protestant faith and our liberty in Christ. Ever since the war began, the so-called "Catholics," both Anglican and Roman, have been using this time of stress and sorrow to advance their pet theories in our beloved land, and they plead that shrines are great aids to devotion. It is also affirmed that some of our soldiers are forming the habit of bowing to the wayside shrines and crucifixes over in France. But surely even "the wayfaring man" must see that this is gross idolatry, associated with ignorance and superstition. Are Protestants asleep, that they allow this invasion of idolatrous shrines? We trust every earnest Christian—every loyal Britisher—will resist, fearlessly and publicly, this new insidious attempt of a Jesuitical priestcraft to foist upon our land that darkness and superstition to oppose which so many of our forefathers suffered and died.—Christian Herald, Nov. 2nd.

"WAR SHRINES"—A REASONABLE SUBSTITUTE SUGGESTED

Sir Charles S. King, Bart., writes respecting the idolatrous tendency of so-called war shrines to the "Oxford Chronicle" of November 17th:

For a nation with an open Bible and Gospel teaching for generations to be selecting such objects of idolatry and superstition,

in imitation of Roman Catholic countries, is an inexcusable breach of the Second Commandment and of the teaching of the Church of England, especially in the Homilies. It is not our soldiers who want them, but the Romanizers within the Church. . . .

Prayer is not of value by virtue of material surroundings, as the Church of England teaches that "the church, or temple, is counted and called holy, yet not of itself, but because God's people resorting thereunto are holy," and man's dedication gives a building no real holiness. True prayer must be a heart prayer. St. Paul's aspiration should be ours, "I will pray with the spirit and with the understanding also." Man's God-given understanding must not be ignored, and we must remember that those "that worship God must worship Him in spirit and in truth."

Can we do this while staring at a figure on a cross that may resemble anyone, and if it really had been a likeness of our Divine Redeemer more than 1800 years ago (which we know it is not), it is a breach of the Second Commandment, and "a lying idol" according to the Church of England, and had it not been so condemned, what would be the object of praying before it? "Though we have known," writes Paul, "Christ after the flesh, yet now henceforth know ye Him (so) no more." "He is not here, but is risen." Recall His own glorious and comforting assurance, "I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of death and of hell." It is the living Lord we need in our sorrows, troubles and difficulties, always ready, if we want Him, to dwell with us and in us. "So! (He whispers to sad hearts) I am with you always."

An imaginary likeness of the Virgin and Child also often appears on these shrines. With a startling anachronism of centuries, these two figures were said to have appeared as living beings in a battle, October, 1914, and our sapient popery-booming London press never pointed out the transparent impossibility.

The Cross, according to the well-known writer on scriptural subjects, Baron Porcelli, is the earliest form of idol in the world: It is seen on the most ancient Egyptian wooden coffins, and the ensigns of the soldiers of ancient Rome were cruciform and worshipped. It of course does not appear on the inscriptions to early Christians in the catacombs of Rome, as it only became an

object of reverence or worship in the nominally Christian Church of the 4th century.

Why not follow in our counties and boroughs the excellent suggestion, which everyone could approve, of having suitable brass tablets placed after the war on town halls, in a good position, giving the names of the men belonging to the local districts and the particulars of their services and the honors conferred upon them, etc.?

PAPALIZING THE ENCYCLOPÆDIA BRITANNICA

The extent to which the Church of Rome controls not only our periodicals, but book publishers as well, is seen in the papalizing of the American edition of the "Encyclopædia Britannica," formerly the most reliable of books of its kind. If any of our readers contemplate buying a cyclopædia, it will be well to select the old edition, printed before they were papalized.

Sears, Roebuck and Co., Chicago, are sending out circulars regarding the new edition, reading as follows:

"A LIBRARY FOR CATHOLICS.

"The new Britannica contains articles by dignitaries of the Church on doctrine; articles on the lives of the saints, ritual and vestments; on all the popes and notable churchmen; and on all religious orders. One of the earliest subscriptions came from the Holy Father for a set now in the Vatican library; and every Catholic will be proud to see how nobly Cardinal Gibbons and other church contributors have vindicated the claims of churchmen to the highest position in scholarly, historical, and literary criticism. The articles on Catholic doctrine are by Catholics, as those on Protestant doctrine are by Protestants; and the Britannica satisfies the fearless demand of American Catholics for the fullest light on every subject. Father Hippolyte Delehaye, of the Society of Jesus, wrote thirty articles on subjects connected with this order."—Enuf sed.

AFTER THE WAR—A GREAT PROBLEM

The Immigration Bill

BY THE EDITOR.

The problem of immigration is becoming more and more complex. It has caused dissension in our Senate and House of Representatives, and its importance has become so evident that it has been made a subject of careful study by the best jurists and sociologists of the country. The literacy test has been the chief cause of contention. We quote from the "Journal" for December 15, 1916:

"Washington, December 14.—The immigration bill containing the literacy test for admission of aliens, which has caused three Presidents to veto such a measure, was passed by the Senate to-day, 64 to 7. The bill passed the House last session. It now goes to conference.

"The Senate reconsidered the clause designed to exclude anarchists who teach destruction of property as a propaganda. An amendment by Senator Hardwick for the committee, permitting entry of persons who advocate or teach destruction of property "in war, insurrection or revolution," but not otherwise, was adopted.

"Three Republicans, Brandegee, Colt and Du Pont, and four Democrats, Husting, Martine, Phelan and Reed, voted against the bill.

"Authoritative statements have been made that President Wilson intends to veto the bill a second time because of its literacy test. In this event an effort will be made to pass the bill over the veto, two-thirds majority in each house being required. The bill passed the House, 308 to 87. The vote in each House, if repeated, would be sufficient to override a veto."

We know that one of the greatest enemies of this bill is the Roman Church. It is the only institution interested in increasing its numbers by immigration, and a literacy test would be a most serious hindrance to its aims in this direction, because the great majority of our immigrants are illiterate. They come from the laboring classes of European countries where the education of the common people has long been neglected.

With the literacy test in operation, the number of immigrants

would fall to about five per cent. of the present rate. This might *per se* tend to decrease the illiteracy of the laboring classes in European countries, and we might in this way be fulfilling a mission to them. But aside from the objection presented that such a test is not consistent with true democracy, the question urges itself upon us, Is illiteracy the chief or only evil to be combatted among the foreign element?

According to the best of our information the thousands who apply to the innumerable agencies of the Roman Church and are brought over here by them, are not required to do anything but promise faithfulness to the Church and produce their certificates of baptism and confirmation. As to their secret associations, moral character, criminal tendencies, etc., nothing is inquired. And these are precisely the things which concern us most as a nation.

In our lecture "Why Must We Fight the Roman Church." p. 5, we said: "Democracy, with Lincoln, became the foe to all tyrannies, and the hope of the world's redemption from them.

"To him all men were as brothers, and his country, in his ideal of it, was a paradise, in which every one might enjoy, on earth, his natural rights as a man.

"Any victim of tyranny or oppression who fled to these shores, crying, 'Let me live!' ought to find here not only the privilege of living, under shelter of the wings of Liberty, but the opportunity to shine.

"So America became great because it offered to each and every man the best opportunities for life—the development and expansion of his own life to all the fulness of which it was capable."

We still hold to the truth of this opinion, but we must recognize that, while we ought to open our arms in welcome to every human being, who, fleeing from tyranny in any form, knocks at our doors with the desire of developing the best that is in him under the protection of our national liberty, we ought nevertheless to restrict the influx of those whose presence among us is a menace to our liberties and property as well as to our national honor.

The test of literacy alone will not correct the evil. We know that while the Roman Church in Europe has neglected education, all progressive leaders with advanced ideas have laid great stress

upon popular education as a means of propaganda, although in many instances instruction is limited to reading and writing. So in a certain sense the literacy test by itself would tend to favor the undesirable element.

But, leaving the discussion of this subject to the legislators who uphold opposing sides, let us see what ought to be our attitude as a nation toward the foreigners who seek to enter our national life.

All thinking men must acknowledge that the present is one of the most critical moments in the world's history. But a small degree of insight into the financial status of this country brought about by the war will be sufficient to enable one to forecast the place America will occupy among world powers after the war, and the changes in legislation which must necessarily take place, producing inevitable changes in present conditions.

So, preparedness in a moral sense is what we ought to urge upon those who have the nation's welfare at heart. It is a law of nature that we must either overflow or absorb, either give or take. We should exalt and intensify and strengthen our American ideals, otherwise we expose ourselves to having them choked and overwhelmed by the European influx.

When we read reports and statistics of work among the foreigners we are glad to see how much is being done for their benefit. But if we give close attention to the subject and make it a matter of personal experience and investigation as we have done, we see how much remains to be accomplished in the selection of means fitted to the needs of the different races that come to our shores, as well as in the extension of the work so as to meet all the varied requirements of life.

All patriotic Americans should feel that our country has much to teach the ignorant immigrant, but little to learn from him. Let every one who is willing to learn feel the way open to him. The objection that many come with the purpose of gain, in order to go back to their native land to enjoy the results of their earnings should have little weight with us. Rather let us as individuals and as a nation make it our aim that everyone who has been with us for even a short time, shall be so greatly benefited in every way, especially in morals and religion, as to be eternally grateful to our country, and carry the light of its high ideals back to his native soil.

ROME'S CREDENTIALS EXAMINED BY REV. REID, OF WALLACEBURG

STINGING REPLY TO FATHER RICHARDS, OF LONDON, WHO DENOUNCED PROTESTANT MARRIAGES.

Wallaceburg, Dec. 22.—There is at least one Protestant minister in the London district who has the courage to reply to the offensive and uncharitable attack that Father Richards made upon Protestantism recently. It is Rev. J. C. Reid, the pastor of the Methodist Church in this town. His action has been received with gratitude by the Protestants, who must look to their ministers for defence against such assaults. Mr. Reid replied to the statements of Father Richards, as published in The Sentinel last week, that marriages performed by other than a Roman Catholic priest are not marriages in the sight of God; and that "no Protestant Church could give one back anything that could not be had in one's own back parlor."

WHAT ARE ROME'S CREDENTIALS?

Rev. Brother Reid said in Part: "Can Father Richards get up into the mind of God so as to know His thoughts, see things through His eyes, and state dogmatically just what rites are recognized by Him and what rites are not? Anyone can make preposterous and exaggerated claims, either for himself or for his cause, but that is not a sign of wisdom, sanctity or divine favor. I notice that the Kaiser, for example, has a special facility for claiming particular chumship with God.

"When any church claims that God smiles upon its rites and on no others, surely if it wants to gain any credence for such a claim, or even to justify itself for putting forward such a claim, it should at least give some special evidence of the divine favor. It should be able to show some marks or proofs of the divine presence and patronage. Father Richards forgot to mention any such, so we naturally ask, 'Why would God approve a given rite performed by a Roman priest and not by a Protestant minister, however reverently or scripturally performed.

ROME HIDES GOD'S WORK.

"Is it because Rome hides God's revealed word from the masses, while Protestantism spreads and circulates it? Is it be-

cause she was the author of the Spanish Inquisition, the nearest thing to hell that ever men endured on this earth? Is it because she has done to death millions of His people, whose only crime was that they chose to worship Him according to the dictates of the Bible and their own conscience?

"If she has special and exclusive claims on the divine sanction, should she not be able to show it in the superior moral life and character of the people under her care and instruction? If you look at the Ontario Government's report of prisons and reformatories for 1914—the latest I have to hand—you will find that for the province as a whole, all classes taken together, there were 9.02 criminals for every 1,000 of the population. Take the Roman Catholic population separately, and you will find they had 18.41 per 1,000, or more than twice the average. The other denominations stand as follows: Anglicans, 9.88; Presbyterians, 6.42; Methodists, 3.90; all smaller denominations taken together, 8.38. Evidently the hard facts would not sustain the Roman Church in such a claim.

ROMANISM DEBASES THE CONSCIENCE.

The Roman Church debases the conscience by teaching the parties contracting marriage that an engagement is not morally binding unless signed in writing before a priest. Thus a solemn covenant, entered into before God and their own conscience may be freely violated, without guilt, because it has not had priestly sanction. What becomes of conscience under such instruction? The Roman Catholic Church leaves no room for faith or conscience. For faith she puts credulity, and for conscience mere compliance. The voice of the priest is everything, and the voice of God in one's own soul is nothing.

"The Roman Church deprives marriage of all its sanctity by calling it a sacrament and then profaning it. She does this by making it a handle for proselyting, a convenience which she can manipulate to switch people into her own fold. All her special doctrines and decrees on marriage are framed with this end in view. She scruples not to remarry divorced persons who were formerly married by a Protestant minister, notwithstanding all her pretended antipathy to divorce." SENTINEL.

POPERY'S INSIDIOUS MARCH

"Now the serpent was more subtle than any beast of the field," trenchantly asserts the Book of Truth. Yet many good and earnest Christian folk think it uncharitable to expect that Satan's masterpiece should lack the distinguishing characteristic of its designer. The subtlety of the Evil One is such that he does not hesitate to attempt to deceive the very elect of God. Should we not therefore look for evidence of his work in the Church of the Lord Jesus Christ? A few years back to hint that popish tendencies would be found in the Nonconformist Churches would be acclaimed as the hallucination of an unbalanced mind. They, of all churches, claimed to be proof against popish doctrine or practice.

The author of that striking book, "Rome and Germany," has, however, drawn the veil aside in its concluding chapter, showing the trend of things in several Nonconformist Churches and exposing the trail of Jesuit influence. We could have supplied him with further examples of this from personal knowledge, had it been necessary.

The modern Nonconformist Church member is singularly uneducated in the controversy with Rome. The ministry of the churches rarely touches upon the salient points of difference between the Gospel and the papal system. It too often looks upon the Roman mass as another name for the Protestant conception of the Lord's Supper instead of a definite antithesis. It even accredits the papacy as a "sister church" instead of a Christ-dishonoring apostacy.

Various reasons may be cited for this attitude—the reasons call for less notice than the attitude itself. Let us give our readers two examples of the insidious pro-papal trend brought to our notice during the past few days.

In the Congregational Church at King's Lynn the following prayer is sung as a "War Prayer" at the services:

Guard those we love
Whom honor now calls from us,
Guard those who pass
To their eternal rest;
Grant them Thy peace

Which passeth all understanding,
Give us Thy strength
That we may right the wrong at last;
Grant that in time
When we have learnt Thy lesson,
All may be one
In everlasting love.

Here we have not only a most unscriptural prayer for the dead, but an inference may be drawn that to pass to "eternal rest" does not as a consequence give "peace" as well.

Further, we are credibly informed that the porch of a certain Welsh Calvanistic Methodist Chapel contains affixed to its notices the usual Romanist card, "Of your charity pray for the soul of ——." The boy on whose behalf prayers are sought is the son of a Romanist resident in the village. That the card should have been printed and circulated needs no comment. That it should have been fixed in the porch of a Methodist chapel without causing any protest from the minister or church officers calls for serious thought.

We are glad to say that when we mentioned the matter and expressed our surprise to one of the church officials, he assured us he would have it removed without delay.

These two instances from among many we could give show the need for the continuance of the educational work carried on by the Federation, for even among the nominally Protestant Nonconformist churches there remains much land to be possessed.

CANADIAN PAPAL DISLOYALTY

In Montreal, October 4th, hundreds of Laval (Jesuit) University students on their way to mass started an ugly riot, tearing down British flags and recruiting posters, and throwing brickbats. All the police force was called out, but quiet was restored only after much damage was done. The students retreated to the papal cathedral, where the priest in charge forbade the police to come in and arrest the rioters. Here is a hint of what papists do in all cities.

BERNARD VAUGHAN ON THE WAR AND RELIGION —"THE OLD STORY"

Speaking recently at Gowanhill, Glasgow, Father Vaughan referred to the effects of war upon religion. In the course of his remarks, he said that he had recently read in "The Times" an appeal to all the churches to close up their differences after the war and to unite in one religious community throughout the land. The writer in "The Times" asked why could not Protestants, Catholics, Nonconformists, etc., be on terms with one another at home as they were at the front? They surely could be, said Father Vaughan, but he contended the writer had forgotten to tell his readers that the easy terms on which different religions stood to one another in the war zone were limited to the ante-room, the mess-room, etc. Certainly they were not extended to the hospital and chapel. Catholics, they must know, were Catholics because they believed their religion to be the one and only true form of Christianity taught by Jesus Christ. "Not without show of reason, our fellow-countrymen may set us down as fools," said Father Vaughan, "for holding such a bigoted conviction, but we must not let them set us down as knaves and traitors also for not living up to it." True Catholics must stick to their own colors, while letting others stick to theirs. Some present-day writers were appealing for a revival of the "Angelus," but in Great Britain that meant the public recognition of the central mysteries of Christianity, the Incarnation and Atonement, three times a day. He did not believe that would be tolerated either south or north of the Tweed. He was very much afraid that both England and Scotland had already put up their school shutters against all dogma, with the result that the living light and heat of faith could not penetrate and permeate the souls of the rising generation. Personally he was satisfied that it was not so much due to the absence of the father from home as to the lack of religion in the school that ruffianism was becoming an outstanding feature in the hobbledehoy of to-day. —Glasgow Herald.

CHURCH AND STAGE

BY BARON PORCELLI.

The "Church Family Newspaper" appears to be desirous of an unenviable notoriety, for, not content with publishing such misleading and unscriptural sermons as that denounced in our November issue, it has since published an address delivered by an actor, in St. Martin's Church, which sought to show that the stage is a handmaid to "the Church" (?), and that it has an elevating and ennobling effect upon actors and audience, especially if—as recommended by this actor, Mr. Irving by name—the Lord's Day be selected for theatrical performances!

It was gravely declared that the *sanctity* of the Lord's Day, and of the nation at large, would be improved by an alliance between "Church and Stage," but I noticed that he was careful not to define what he meant by "Church." Nor did the Editor of the "Church Family Newspaper" make the smallest condemnatory comment on this ungodly proposal, or express any disagreement with such sentiments. On the contrary, in an article headed "The Amusements of the People"—Mr. H. B. Irving's address at St. Martin's (C.F.N. Special)—we read: " . . . the lecture delivered by H. B. Irving on Friday last *was of unusual importance and more than ordinary interest at the present time.*"

The "St. Martin's" in question is St. Martin's-in-the-Fields, Trafalgar Square, and the speaker said: "I doubt whether ever before an actor, at any rate in this country, has ever been invited to speak in a real church to real congregations." I sincerely trust it is the *last* occasion on which persons who earn their living, and court notoriety, by "playing to the gallery," and by stirring up the emotions of the "man-in-the-street," often by pandering to unwholesome appetites, will ever be "invited to speak in a real church" under pretence of advancing the cause of godliness. Mr. Irving stated that "the primary object of the theatre" is "to amuse and interest." Admitting for a moment that this is so, what concord hath Christ with *amusement* in a congregation of Christians? What right has a professed minister of the Gospel, such as the incumbent of St. Martin's, to turn the building into a theatre for *amusement?*

But I deny the accuracy of the statement, and declare that the "primary object" of the stage is *money-making* by trading upon the feelings of fallen human nature, and upon the fascination which acting exercises over certain temperaments of by no means a lofty or noble character. *Christianity* stands infinitely above the stage. Nor is Mr. Irving's statement that "the public will to a great extent look after . . . clean and decent" amusement in any material degree accurate. For "the public" is not an association of holy-minded persons. On the contrary, it contains a large proportion of unholy and voluptuously disposed persons of both sexes—and of all ages, who use the theatre as a place where emotions are tickled. They do not desire or expect *sanctity* in a theatre. And the persons who act are no better than those who listen and gaze. It is therefore sheer hypocrisy to represent the stage as something which has "higher purposes" than mere play-acting for money and notoriety, pelf and self-advertisement. It is a farce to represent play-acting as Christian "Art"—with a big A! "It is *acting for money.* It is a *business.* It is a *mimicry of human passions by paid actors and actresses.*" What actor or actress is willing to portray his or her "Art" (as Mr. Irving styles mumming) to an empty theatre, for no emolument? Is not the lure of the footlights and of the applause of the amused as nectar to the soul of a mummer? Yea, verily. Ask any actress if she does not love the footlights and applause. When I was young I regret to say that I had personal acquaintance with actors and actresses, and often went "behind the scenes." To ask me to believe that to-day the whole atmosphere of the stage, and of the auditorium, has become so pure, so noble, so spiritual as to *sanctify* both actor and audience, is simply ridiculous. I do not think from what I read in the divorce court proceedings, and learn in "society," that there is much difference. It is to me amazing that clergy can deliberately seek to glorify that which helped, in considerable measure, the downfall of ancient Greece and Rome, viz., the theatre. They have forgotten the aphorism "Facilis est descensus Averni." Easy is the descent from the mount of holiness. Painful is the return journey!

I need hardly add that the Editor of the "Church Family Newspaper" refused to insert my letter of protest, on the frivolous ground that I made "general charges." This is the favorite

excuse of editors when cornered. They manifest the utmost tenderness for the feelings of the wrong-doer, but none for those of the wronged! Our Lord's method was directly the reverse. He warned us to beware of placing stumbling blocks in the path of the innocent. May the Lord keep our churches from alliance with mumming!

PAPAL IDEALS ON PAPER AND IN PRACTISE

Says the "Derry Journal" of November 11th:

"He that robs the young of their enthusiasm and ideals leaves them poor indeed," says the "Catholic World." "Enthusiasm for the heroic and the best, confidence in one's ability to attain it is the sole source of spiritual energy; it alone can warm the soul into sustained and successful action."

The Catholic Church continually seeks to put before the minds of the young, the noblest and the most perfect examples; and, presenting them, teaches the young that these standards, so far above human nature, are, by the help of grace which will never be denied, attainable. The Church seeks to do this not alone with the young, but with all her children of larger growth. Only by the renewal of confidence, only by a regained optimism, can we overcome that self-distrust, and indeed self-disgust, which is the punishment of failure, and reach out hopeful once more to better and higher things.

The courts have recently produced some notable specimens of these "noblest and most perfect examples."

The misplaced "confidence" of several of her young and also "children of larger growth" in these shining lights has led to "self-disgust."

SHAM PROTESTANTS!

We fear our minds have been too much engrossed by papal windmills, at which we have been tilting with vastly more zeal than that of Don Quixote, and with much less wisdom. How absurd it is that we should be asked to devote so much of our time to fallen priests and escaped nuns, while the enemy is engaged, without exposure, in undermining the very foundations of our Government! How the shrewd Jesuits laugh in their sleeves when we thus misapply our energies and waste valuable time and material! We know the enemy is working night and day in his attempt to destroy our public schools, nullify our civil law and undermine the Constitution; yet we amuse ourselves by throwing paper pellets at miserable individuals who are simply drunkards or have fallen into other degradation; and thus we neglect the magnificent opportunities which confront us.

The Great Teacher declared that "a man's foes are those of his own household." These are certainly our most dangerous enemies. The traitor in the fortress is very much more to be feared than the foe on the outside.

And here is a great and comparatively unexplored field for patriotic press and patriotic people.

How utterly insignificant an enemy would popery be in the United States were it not for the backing which it receives from professed Protestants!

Here is about one-seventh of the population, largely ignorant and superstitious, several millions of them new arrivals from degraded lands, and *these practically control the political situation, bulldoze and browbeat the business men and gag the Protestant ministry*—all with the hypocritical and utterly false pretense of defending their *religion!* And our professed Protestants "fall for it"—allowing this pitiable gang to run the nation, under the control of their handful of shrewd Jesuitical leaders!

HOW DO THEY DO IT?

They do it with the help of your Protestant friends and neighbors—your politicians and your clergy?

Without this assistance of the traitors and fools "within the

camp" there would be no "papal question" in the United States to-day—the Romanists' Church would have long since dwindled into insignificance, and millions of papal people would now be in the Protestant Churches.

The American traitors are crying out against "RAISING THE RELIGIOUS ISSUE," and at the same moment are furnishing funds and the encouragement to the enemy which makes "the religious issue" necessary.

Who does not know that papal churches and papal institutions are largely built with Protestant money? And while the "assistant papists" are giving this money to help the avowed and relentless enemy of our public schools, they are at the same time slandering the wide-awake Protestants who try to defend our most cherished institution.

WHAT IS BACK OF THIS TREACHERY?

We call it "treachery." It is just that in all cases where the traitors within the Protestant fortress are giving aid and encouragement to the enemies without.

The motive behind this treachery is not always the same—the reasons given by the blameworthy may vary, but in neither law nor in warfare is ignorance accepted as a valid plea.

The *ignorant* in this matter have no good excuse for their ignorance, any more than have the *avaricious*—the men to whom a dollar is vastly larger and more important than all moral principle and all patriotism. Nor is *selfishness* and *love of ease —the desire to please everybody*—any more worthy as an excuse than is ignorance. Nor is *craven cowardice*—the fear of offending a neighbor or acquaintance—a valid excuse for treachery.

Just imagine for a moment any one of these excuses being offered in time of war, for treachery in the ranks! Would the plea be accepted in any case?

WHAT CAN BE DONE WITH THE TRAITORS?

Have we not been too lenient with these recreants? Shall we continue to treat such people as friends, and patronize them, or assist them?

Here is an example: A prominent Methodist minister in a New England city was notorious for his praise of popery and his excuses for her misdeeds. Being remonstrated with he said:

"Roman Catholics are good people. My neighbor, Mr. Murphy, sends me the most beautiful bouquets from his garden."

You may say that man was a fool. Perhaps so; but he was made a presiding elder, or district superintendent. Because Mr. Murphy was kind to *him,* therefore the whole papal system was right, and popery must not be rebuked for its misdeeds!

Again: On several occasions there were big and costly strikes in a rubber factory. Each time the owner "saw the priest," who sent the men back to work, and got $500 for doing it. Therefore this owner condoned the evils of popery because the priest controlled his employees. And this is the case with thousands of employers of labor—they "must keep on the right side of the powers that be."

MR. J. DILLON AND THE IRISH DIVISION

Sir:—I notice in your issue of 13th inst. a report of an address delivered by Mr. John Dillon, M.P., in Whitefield's Tabernacle on Sunday last. He stated that in the Irish Division, "although ninety-five per cent. of the men were Roman Catholics, something like sixty-five per cent. of the commissions were given to Protestants." It might enlighten your readers to know that, so far from that being the case, there were only 9,400 Roman Catholics in the whole division of 20,000 men, rather less than fifty per cent., and that members of the Church of Ireland in the division, apart from other Protestant denominations, numbered more than 7,000. Having fought with the Irish Division, I gladly pay tribute to the magnificent courage and devotion of the men of all ranks and of all creeds, but I cannot foresee anything but mischief arising from such false statements made by public men of the standing of Mr. Dillon.—Yours faithfully, E. W. M. Belfast News Letter, November 15th.

ROME'S DEMAND FROM GERMANY—THE PAPAL PRICE

Meanwhile, another newspaper battle is in progress between the Cologne "Volkszeitung" and the Protestant Press of Prussia, and the Roman Catholic organ expresses deep concern lest another dark stain should besmirch that rag-doll of kultur which has been dragged through so much malodorous mire:

If we cast a glance toward Saxony, Brunswick, or Mecklenburg, we find in those parts very considerable remnants of the old anti-Catholic legislation which stamps Catholics as citizens of lesser degree. This constitutes a dark stain on German kultur.

In Prussia, the leading Federal State, things are not much better. There the old poison, the strife about the Jesuits and the monastic orders, is once more threatening to sap the strength of our people at a moment when every ounce of it is needed. A great throng of self-sacrificing friars and also many members of the Society of Jesus are battling heroically with the enemy. Yet when, after the war, our brave soldiers and officers return home through the Brandenburg Gate—may it be soon!—are the Jesuit fathers to halt before the frontier of the German Fatherland because the ruins of the ancient Jesuit legislation bar the way?

That would cover with unholy shame the face of Germania, who would lead the nations in kultur, in wisdom, and in enlightenment.

No, the Roman Catholics must be viewed with new eyes and treated in quite another spirit before Germany can expect to be hailed by the world as its saviour. If Roman Catholics are to be treated as little better than outcasts, they may prove a source of great danger to the empire.—Daily Express, November 28th.

E. C. U. SUGGESTED FUSION OF "EVANGELICALS" WITH "CATHOLICS"

A Rev. A. E. Cornibeer addressed the members of the Preston branch of the E. C. U. on "What is the hope for the future of the English Church?"

According to the "Preston Herald," of November 11th, the

suggestion of the speaker is that a fusion of Evangelical and Catholic is the chief hope for the future.

Such a fusion can only be a day-dream. Mr. Cornibeer was discreetly silent upon how this fusion might be accomplished, though he was emphatic that the teaching of "fundamental truths" was to be a feature of the future. We know what the teaching of "fundamental truths" means. He explained it as follows:

THERE MUST BE NO MORE HINTING AT GREAT TRUTHS.

There had been too much in the church of hinting at great truths. This was illustrated by an incident which occurred to him when he was being prepared for confirmation at the age of twelve. After completing his preparation of the candidates, the assistant clergyman who took the class asked them all if any would like "to see the vicar." They all held the vicar in some awe, and with one accord answered "No." It was not until some few years later that he realized what "seeing the vicar" meant; had he understood at the time he would certainly have availed himself of the opportunity.

PRAYERS FOR THE DEAD.

In his own church not long ago he had someone who was bitterly opposed to remembering their dear, departed ones in their prayers, so he (the speaker) said to the man that prayer was talking to God, and if one could not talk to God about those who had gone, what could one talk about? That put a new face on it.

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 *West* 57*th Street, in the city, county and State of New York*

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.

TO THE FRIENDS OF CHRIST'S MISSION.

(Continued from second page of cover.)

of hearty interest, and of their feeling of affection for Bishop Ferrando for the wonderful work he has done on the magazine. We hope to print extracts from some recent letters in which subscribers have expressed sincere appreciation. We are happy to be assured of the continuance of his interest as a member of the Board of Trustees. In a most self-sacrificing spirit he consented to edit the January and February numbers of the REVIEW.

Thanking all our friends for their support, I am

For the Trustees and Christ's Mission,

OSCAR M. VOORHEES,
Committee.